A

TRUMPET

Blown in the *NORTH*,

And Sounded in the EARS of

JOHN ERSKINE,

Call'd by the Men of the World,

Duke of Mar.

By a Miniſtring Friend of the People call'd

QUAKERS.

With a WORD of

Advice and *Direction*

To the ſaid JOHN ERSKINE, and his Followers.

BELFAST:

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A Trumpet blown in the NORTH;
By a *Miniſtring Friend* of the People called

QUAKERS.

OBADIAH *a Friend to Truth and Peace, to thee* John Erskine, *called* Lord Mar, *a Maſter of Sedition, and a Leader of the Wicked among the People,*

LETETH TO WOT,

THAT, howbeit, thou art of the Number of thoſe who are exalted to high Degree in the Earth, and that Honour is given to thee of Men; yet foraſmuch as thou art greatly degenerated from that, which even by vulgar Men is eſteem'd honourable, and haſt offended againſt him that is greater than thee; it behoveth that I rebuke thee in the Ears of the People, albeit I am but a mean Man; for Truth loſeth nothing of its Efficacy and Force by the Meanneſs of the Perſon, or the Plainneſs of the Language, by which it is held forth.

For I ſignify to thee, Lord *Mar*, that this Perſon who now writeth unto thee, hath been accuſtomed to ſpeak even to the Princes and great Men of the Earth, Words of Reproof, as oft as they do Evil, and that without reſpect of the Favour, or Fear of the Wrath of Man; foraſmuch as I have learned not to fear the Face of Man, or to bow before him.

Nay, Lord *Mar*, but it is an evil Report that I hear of thee, *to wit*, that thou haſt levyed War againſt thy Lord the King, and gathering the Elders of thy People together, haſt lifted up thy Hand againſt thy Rulers, taking the Sword of Offence into thy unrighteous Hand, wherewith thou art bold to do Evil; to ſmite with the Fiſt of Wickedneſs, and to bring innocent Blood upon thy Land, and upon thine own Head.

I would that thou ſhouldeſt ſee the Evil of thy Doings, before it be too late, and before Vengeance overtake thee, leſt thou ſuffer as an Evil Doer; for verily thou canſt not proſper in this Thing, and he that doth righteouſly, will call thee to an Account therefore.

Wherefore, I counſel thee, to look back upon thy Ways, and lay hold on the Clemency and Mercy of the King before it be

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be too late; neither will I threaten thee with the Vengeance of Men, unleſs thou perſiſt obſtinately in thy Offences; for verily our Lord the King is willing to ſhew Mercy, and hath proclaimed Mercy to Rebels, and even to thoſe who have lifted up their Hands againſt him, if they ſhall ſhew their Repentance, by ſuch Tokens of Submiſſion, as Juſtice & Truth ſhall require.

Verily, Friend *John*, I would that thou ſhouldeſt repent, and that thou ſhouldeſt return to thy due State of Obedience to the Rulers of thy People; for ſurely this Thing is not of the Lord, neither ſhalt thou proſper therein. Well I wot, that thou flattereſt thy ſelf with vain Thoughts, and ſayeſt to the People, that it is not Rebellion when thou lifteſt up thy Hand againſt the King; foraſmuch as thou pretendeſt to have a Perſon on thy Side, who, as thou ſayeſt, is of the Houſe of the Kings, howbeit he is really a Stranger, and an Out-caſt, rejected of God, and of the People of the Land, and of whom the general Voice of the Nation hath ſaid, *We will not have this Man to reign over us.*

Neither is it ſufficient for thee to ſay, that he is the Offſpring of the Royal Tribe, to whom the Lord hath ſaid, that the Scepter ſhould not depart therefrom; ſeeing our Lord the King is likewiſe the Son of the Kings, and moreover, choſen of God from among his Brethren; like as *David* the Son of *Jeſſe* was the Anointed of the Lord, notwithſtanding his ſeven Brethren, the Sons of his Father, were elder than he. Flatter not then thy ſelf, O weak Man, that the Right of this Stranger can be of more Weight than his whom the Lord hath choſen; ſeeing the God of Kings has often given us to underſtand, that the Right which is called vulgarly Hereditary, is not underſtood in Heaven as thou wouldeſt perſwade Men to underſtand it, but that every Branch of the Royal Tribe has an Equality of Claim, when God, either by himſelf, or by the Voice of the People of the Land, ſhall ſingle out from the reſt, the Perſons who he hath before determined to Reign, as has been evident, even in the Throne of *Iſrael*, which was ſo immediately directed from God; wherein, not *David* only was choſen before his elder Brethren, as aforeſaid, but *Solomon*, who was the younger Son of many, was appointed his Succeſſor, and Reign'd by Hereditary Right after him.

I forbear to ſpeak with thee, concerning the ſuppoſed Fraud of the Perſon who calls her ſelf the Mother of thy pretended Maſter, which hath prevailed with many to believe he was not the Son of her Womb; and this I do, becauſe it matteretb not

unto us whether he were ſo, or whether he were otherwiſe; ſeeing the Lord hath rejected his Father's Houſe, and caſt him out before the People; wherefore the Land ſpued him out, and hath ſaid, *Let him be caſt out for ever.*

Nevertheleſs, thou haſt gainſaid the Word of the Lord, and haſt made Proclamaton, *ſaying*, That this Stranger ſhall be King in the Land, and that the uncircumcis'd ſhall Reign. Verily, *John*, thou meriteſt to be puniſhed by the Judge, and when the King cometh to execute Judgment with the Sword, thou ſhalt not be able to ſtand before him, and not only thy Blood, but the Blood of the People that are with thee ſhall be upon thy Head. Truly, thou haſt deluded the People to their Hurt in this Matter, and haſt drawn them into a Snare, to Rebel againſt God and the King, *ſaying*, That thou hadſt many Adherents in the Land, and that divers other Perſons, *Vain Men among the People* would ſtand up with thee, and then thou ſhouldeſt prevail over the King: But herein thou haſt deceived thy ſelf, and thoſe that are with thee; foraſmuch as many of thy Friends are already fallen into the Hands of the King, others are diſperſed, ſcattered, and made afraid, flying from the Hands of Juſtice, and wandring in a ſtrange Land for Safety.

Wherefore, Friend *John*, I ſhall not expoſtulate with thee upon the Sin of thy Ways, and the Wickedneſs of thy Rebellion; for I *wot* that thou wilt not be brought to acknowledge thy Offence. But I ſhall ſpeak to thee after the Manner of Men, deſiring thee to weigh and conſider thy Ways, and like the wiſe Man that maketh War, conſider whether thou with thy Ten Thouſands art able to deal with him who Commandeth againſt thee with Twenty Thouſands; and whether while thou art fighting with Impoſſibilities and impracticable Things, thou art not caſting thy ſelf away, and leading all thoſe that are with thee into Deſtruction.

For thinkeſt thou, *vain Man*, that thou, with the Rabbles of thy Mountaineers whom thou haſt gathered together in the Naughtineſs of thy Heart, and haſt flattered with the Hopes of Spoil, ſhall be able to withſtand the Powers which are gathered againſt thee from all the Corners of the Land? Or doſt thou perſwade thy ſelf, that thou art able to contend with the King, whoſe Armies are now gathering round thee to devour thee?

Let me examine for thee, *Friend John*, the Strength whereon thou doſt lean, and the Confidence wherewith thou art puffed up; for I give thee to underſtand, that I am well acquainted with thy Deſign, and I well underſtand the broken Staff of

Lorain

Lorain, on which thou leaneſt thy Hand, and how thou art deceived thereby, and deceiveſt thoſe of the People who are gone forth with thee.

I think, *Friend John*, thy vain Expectations may be reduced to Three Kinds, to wit, thoſe which thou haſt from thy Confederates abroad, thoſe which thou haſt flattered thy ſelf with from ſome who are Traytors to the King in this Part of the Land, which is called *England*; and laſtly, the Strength of thy own Intereſt among the People of the Hills, and of the Mountains whom thou haſt deceived, and with whom thou haſt deceived thy ſelf; *ſaying*, That theſe ſhall deliver thee, and that theſe ſhall bring thee forth to Battle againſt the People of our Lord the King.

But I muſt deal plainly with thee, *Lord Mar*, for thou art deceived herein, neither art thou able to ſtand in the Battle, or to ſhew thy ſelf in the high Places of the Field; for that every Part of this thy Confidence will fail, and thou ſhall be forſaken of all thy Helpers, and ſhall be delivered up into the Hands of thy Enemies, and there ſhall be none to ſave thee.

And that I may ſhew thee this Thing in Time, it ſhall be told thee how it ſtandeth with thy Helpers, and with thoſe who have ſtriken Hands with thee in this Thing, whoſe Condition perhaps thou knoweſt not; or if thou doſt, I am informed thou concealeſt the ſame from the People who are with thee; who therefore thou art juſtly ſaid to have deceived, &c to have drawn in, to their Hurt, they not knowing what they do.

True it is, that when thou firſt conceived this Evil in thy Heart, thou waſt encouraged to expect Help from the Mighty, and the Kings of the *Gentiles* (*Roman Catholicks*) had laid a Confederacy with thee, and with the Stranger, for whom thou fighteſt, and in whoſe Name thou haſt done this Wickedneſs: But thou art not ignorant, how that one of theſe ſaid Kings who was the moſt Mighty among the Heathen, and yet who gave himſelf a great Name, *to wit*, of MOST CHRISTIAN, has been ſnatch'd from his Throne by one more Mightier than he, and is ſlept with his Fathers, and they have buried him in the Sepulchre of his Fathers, and he is no more: Moreover, thou knoweſt that the King that is riſen up after him is but a Child, and knoweſt not Good from Evil, and that the Governors of the ſaid King are not Friends to thy Enterprize, or to the Maſter whom thou ſerveſt; but that the Fear of our Lord the King is upon them, and they are as Men that have no Life before him; wherefore they think Evil towards

wards thee, neither will they ſend Help to thee, as in Times paſt: Likewiſe the other King of the Neighbouring Country, who is alſo called THE CATHOLICK, and who has laid a Confederacy, as aboveſaid, Behold, is he not afar off? Neither hath he any Ships, or any Strength wherewith to aſſiſt thee; but his Hands are cut off, and alſo he is unable to give any Aſſiſtance unto thee, albeit he may have promiſed thee fair.

The reſt of thy Confidence is placed, as I am informed, in Aſſiſtances of Money, and theſe, *Friend John*, thou knoweſt are but poor, and few, and not all proportion'd, or able to ſupport ſuch a vaſt and unbounded Deſign as thou art engag'd in; neither are the Perſons from whom they are ſaid to come, able long to ſupply thee. *Firſt*, It hath been ſaid, that thou haſt received certain pieces of Silver from the Charitable Collections made among the Societies of Idolatrous Prieſts. It ſeemeth to me, that theſe wicked Men's depending upon, is, that thy Maſter purpoſes to reſtore their Idolatry in theſe Kingdoms, and that he will execute their Bloody and Perſecuting Principles on the Inhabitants thereof, planting the Religious Tyranny of their Prieſts in this Land (a Yoke which neither we, or our Fathers were able to bear) opened their Purſes to him, & contributed certain Sums of Conſecreated Silver for that uſe.

Likewiſe, *Secondly*, It hath been told us, that the ARCH-PRIEST, whom thou knoweſt, *Friend John* to be the Son of Perdition, and who the People of the Lord believe to be that *Scarlet Whore*, who bewitcheth the Nations with her Whoredoms, and whom the Lord ſhall deſtroy in the latter Day; I ſay, it hath been told us, that this ARCH-PRIEST, hath diſtributed of that Money which they call the Treaſures of the Church unto thy Maſter, and has dedicated the ſame to the carrying on this Sedition, whereof thou calleſt thy ſelf the Head; and that this is done, if it is at all ſo, with a Deſign to ſet on Foot the Wickedneſs and Superſtition of Popery, thou can'ſt not be ignorant.

With what Confidence then can'ſt thou, *Friend John*, who profeſſeſt thy ſelf to be a Proteſtant, appear to take up the Sword of Rebellion and Sedition, and to Arm the People againſt the Lord? Inaſmuch as thou knoweſt thou art fighting for Popery, and endeavouring to bring back that Abomination of Deſolation which our Fathers thruſt out? With what Face can'ſt thou put thy Hand to ſet again thoſe *Plants which our Heavenly Father* not only *hath not planted*, but which we know *he had rooted up?*

And

And wherefore concealeſt thou theſe things from the Ears of the People which are with thee, *ſaying*, Ye are for the Proteſtant Religion? Is it not known, and doth not thy own Conſcience reproach thee herewith, that thou haſt taken up the Sword for the *Popiſh Pretender*, and that thou haſt proclaimed it in the Ears of the People, *ſaying*, That he is their King? And is it not known, that thou art ſupported with Money, and Promiſes of Aſſiſtance from the ſaid Popiſh Pretender, and from the ARCH-PRIEST of ROME, with whom is Idolatry, and divers kinds of Superſtition; who is drunk with the Blood of the Lord's People, and yet thirſteth for more Blood, even the Blood of all the Good People of this Land?

But, alas, *Friend John*, What are all theſe able to do for thee? I would that thou ſhouldeſt know that they are not able to ſupport thee, or to ſend thee ſuch Supplies of Money as thy new Enterprize will call for; but will leave thee in the Lurch, and expoſe thee to the Fury, and to the Juſtice of thy own People. Foraſmuch, *Lord Mar*, as thou knoweſt that it is not in them, neither have they Riches or Power ſufficient for thee, and thou wilt find, if thou wanteſt a ſecond Relief, that they are Poor, and not able; as likewiſe Covetous and Narrow, and will not be willing to ſend thee farther Sums, leaving thee to fall to the Power of thy Enemies, and expoſing both thee and thy Maſter to Miſery and Diſtreſs. For to tell thee the Truth, ſuch is the Luxury and Vanity of this ARCH-PRIEST, and of his Dependents, that they cannot raiſe any Sums of Money out of their Eccleſiaſtick Revenues, equal to that Undertaking.

Having thus examin'd the Capacity of thy foreign Friends, and how unlikely it is, that thou ſhouldeſt be carried thro' this deſperate Undertaking, by the feeble Aſſiſtance of ſuch People, Let me remind thee of one thing, which perhaps thou thinkeſt not of, *viz.* Suppoſing it were otherwiſe, and that theſe Heads of Idolatry were able to carry thee on in thy wicked Deſigns, *What is the End which thou art aiming at?* Is it not the Work of Satan that thou art carrying on? Is it not the Subverſion of Religion it ſelf that is in thy Deſign? Are not all thy Men Fighting againſt God? Kicking againſt the Pricks, and Embarked in the worſt Deſign that ever Proteſtants were in Arms for before?

Publiſh it not in *Gath*, let not the Uncircumciſed Philiſtines (*Papiſts*) hear Sound of it. Search into the Hiſtory of thy Fathers, and look over the long Regiſters of the Time paſt, and

tell

tell us, *Friend John*, if ever Proteſtants took up the Sword of Popery before, eſpecially againſt the Intereſt of Proteſtants? We have read that the Proteſtants in *Hungary* have even made uſe of the Sword of *Mahomet* againſt the Tyrants, and Idol Worſhippers of *Rome*, but was it indeed to ſet up the Superſtition of *Mahomet*? NAY, but was it not rather to preſerve the Profeſſion & Practice of their own Principles in Religion againſt Popery? And ſhall Britiſh Proteſtants Erect Popery by the Sword of Ruin? What Inconſiſtency art thou Practiſing, *Lord Mar*? And where will it end, but in thy Deſtruction?

On the other Hand, *Lord Mar*, I adviſe thee to call to mind, that thine is a Caſe, in which it is hard for thee, *even thee thy ſelf*, on the matureſt Conſideration to pleaſe thy ſelf in the Succeſs of thy undertaking, if it ſhould come to paſs, any more than in thy Miſcarriage; for that if thou miſcarry, thou art undone, and if thou ſucceed, thy Country, thy Family, thy Poſterity, and thy Religion are all undone; thy People made miſerable, thy Fathers, and thy Children given up to the Enemy, and made a Deſolation for ever; *ſo that*, if thou art in thy Senſes, thou can'ſt not wiſh even Succeſs to thy own Deſigns, without mixing the Horror of thy Country's Ruin with the Thoughts of thy pretended Proſperity.

And is it not an Act of great Tenderneſs to thee then, in Friendlywiſe to admoniſh thee, that thou precipitate not thy ſelf into this great Ruin and Deſolation in thy preſent Attempt, and that thou make not thy ſelf an Inſtrument, as far as lyeth in thy Power, to pull down the true Religion in thy Native Country, and to ſet up Popiſh Idolatry? And more eſpecially I am thy Friend, in giving thee this Counſel; foraſmuch as I ſee it is impoſſible for thee to proſper in thy Deſigns, and that thy Friends in whom thou truſteſt are too feeble to ſupport thee.

But it hath alſo been ſaid of thee, *Friend John*, that thou flattereſt thy ſelf with the Aſſiſtance of evil men, like thy ſelf, even among the People of this our Land; and that thou haſt hardened thy Countenance againſt the Truth, that thou mayeſt deceive the Men that are with thee; *ſaying*, That certain great Men in this part of our Land, which is called *England*, are likewiſe Aſſembled, and have drawn the Sword againſt the King. Now albeit, *Friend John*, there are Sons of *Belial* among the People, who are diſpoſed to do Evil, & who had Confederated together againſt the Lord, and againſt the King, *ſaying*, That they would draw the Sword of Violence, and move the People to Sedition: YET, *be it known to thee*, that God hath diſ-

covered

covered the Workers of Iniquity to the King, and many of the Leaders among them are taken into Captivity, and the Residue are ſcattered in the Land, neither is there any Friend who can ſhew his Face againſt the King, foraſmuch as they are aſham'd, and even confounded, becauſe of the Wrath of the King, and the Power of his Throne; ſo that all thy Expectations of Deliveranee from the Seditions in this Land are vaniſhed into Smoke, and thou can'ſt have no more Confidence in their Words, who gave thee Promiſes of Aſſiſtance; for the Lord hath ſcatter'd them in the Land, neither is there any found who ſtand up together for thy Aſſiſtance.

Send forth now thy Meſſengers, and let them ſee, and write to thy confederated Friends, and let them anſwer thee; where are now thy Helpers, who ſaid unto thee, Verily, we will unite the King, and thoſe that are with him? Are not their mighty Men put into Hold, and their Leaders, are they not ſcatter'd, inſomuch that Two of them are not left together? Behold, *Friend John*, the Princes of the People in whom thou truſteſt, are taken Priſoners, and the mighty Men of Valour are fled, neither is there any more Courage in them.

How is it that thou art not Advertiſed, That *the Tower* being the Priſon-Houſe of the King, hath receiv'd Lord *Powis*, Lord *Lanſdown*, Lord *Scarſdale*, Lord *Dupplin*, *William Wyndham*, and divers of thy Friends; and that others are in Bonds in ſundry Places, who perhaps thou haſt expected ſhould e're now have led forth the Seditions to make War upon the King? Haſt thou not heard how *Edward Harvey*, one of thy Maſter's wealthy Friends, having been taken in his own Craftineſs, has thro' Anger and Wrath fallen upon his own Knife, and ſore wounded himſelf, even almoſt to Death? That *William Wyndham* hath yielded to the King, *ſaying*, *O King, be merciful unto me!* and that divers others are fallen into the King's Hands, not having the Power to deliver themſelves.

Haſt thou not heard, *Friend John*, that a Confederacy for a riſing of the People which had been appointed at *Briſtol*, at *Oxford*, and at other Cities of the Land, has been diſcloſed to the King? And that the Servants of the King have placed Garriſons of Soldiers in the ſaid Cities; and that certain Bands of Men have fetch'd away thy ſaid Confederates, even from the midſt of the City of Prieſts, the Multitude of whom, tho' they yelled with Rage againſt the King, durſt not lift up their Hands againſt him, but delivered up their Friends who truſted in them, to be puniſhed?

Haſt thou not heard, O raſh and vain Man, that divers of thy meaner Friends in the Land, have been ſcourged and im-

priſoned, and made a Gazing Stock to the People for ſpeaking unadviſedly with their Lips, and for reproaching the King? Likewiſe, that others have been led out to Execution, and have been put to Death for moving Sedition, and for pulling down the Synagogues of the Worſhippers of God, and that there hath been none to deliver theſe Men out of the King's Hands?

And wherefore then flattereſt thou thy ſelf, or thy Followers? Or in whom doſt thou now truſt, ſaying, *I ſhall be deliver'd*? Seeſt thou not, that thy Friends are all made afraid, and that there is no more Heart in them? Seeſt thou not likewiſe, that the whole Nation is preſerved in Peace; and that againſt the King, or againſt his Houſe, not a Dog waggeth his Tongue? I counſel thee then, to conſider with thy ſelf, to lay down the Sword of Strife and Sedition, and to ſubmit thy ſelf to the King, ſaying, *Be merciful to me, O King!* And howbeit thou haſt not deſerved it, yet doubtleſs thou ſhalt find Mercy; for our Rulers are alſo merciful.

But I hear that thou haſt likewiſe Confidence in thine own Arm, and in the Strength of thy Hills and Mountains, where thou haſt gathered much People, together, ſaying, that *thou wilt ſmite with the Sword, and that the King's Men ſhall not be able to ſubdue thee.* But thinkeſt thou, that thy Men ſhall be able to look the Armies of our Lord the King in the Face, who ſhall exceed thee in the Multitude of his Horſemen, and ſhall ſurround thee with ſtrong Bands of armed Footmen, mighty Men of Valour who draw the Sword, who are expert in War, and whoſe Fingers are taught to fight; while thy Men are weak and few, and are not enured to Battle? Wherefore then, boaſteſt thou thy ſelf? And what art thou able to do? If thou thinkeſt thy Hills and Mountains ſhall defend thee, and the Rocks ſhall defeat the Horſemen of the King, to what Purpoſe then, art thou gathered together, ſeeing thou wilt be beſieged therein, and thy Mountains ſhall become a Deſart to thee, and to thoſe who are with thee? For, be it ſo, that thou ſhouldeſt be able to defend the Faſtneſſes of the Rocks, and to hide thy ſelf in the Hollows of the Mountains, yet there remains a Queſtion for thee to give Anſwer to, before the Seaſon of Winter which approaches, come upon thee; *viz.* Can thy Men feed upon the Rocks and Mountains? Can they eat the Hills which they defend? And how wilt thou do to ſubſiſt the Numbers which thou haſt gathered together, who muſt of Neceſſity ſeparate and fly to their ſeveral and former Abodes, in which Caſe it will be hard for thee to bring together again, after their Diſappointment, or they muſt periſh for Hunger in the Mountains, and thoſe Hills which ſeem to be their Defence, will thereby become their Deſtruction.

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Wherefore then, art thou deceiving thy ſelf, and thoſe that are gathered together about thee? If thou art a Man of War, why comeſt not thou forth to the Battle, and why doſt thou not ſhow thy ſelf? Verily, thou art deceived to thy Hurt; for thou art not able to ſtand: Thy Hopes are in vain, and thou wilt fall in this thy Wickedneſs, neither will any one pity thee, but thou wilt die as an evil Perſon, & as a Worker of Wickedneſs.

But Friend *John*, let me yet reaſon with thee of this Matter, even of the Hopes which thou haſt entertained of Succeſs in thy Folly. Were it reaſonable to ſuppoſe that thou ſhouldeſt fight with the Servants of the King who are now aſſembled againſt thee, and that thou ſhouldeſt prevail (for their Number is not yet great) what would ſuch little Victory avail thee, but to puff up thy Heart with Pride, and cauſe thee to fall into greater Offences, that thou may'ſt be ripened for farther Vengeance? for verily the ſmall Number of the Soldiers who are yet ſent againſt thee, and which perhaps encourages thee in thy Ways, ought rather to weaken thy Hands, by ſhewing what Contempt of thy Power the Servants of the King have in their Hearts, knowing that thou muſt likewiſe encounter greater and more powerful Bands, even in every Step of thy Progreſs; for that thou canſt not expect that the Meaſure of Power is to be taken from thoſe that are now aſſembled againſt thee, in which it is to be ſaid, that thou haſt gathered thy whole Power together already; but the Armies of our King, who are now buſied in ruining and cruſhing the Seeds of Rebellion which thy Pretending Maſter has ſowed in this Nation, will encreaſe about thee, and ſhall be as the Stars of Heaven for Multitude, joining Hands to deſtroy thee, whoſe Strength it is impoſſible thou ſhouldſt reſiſt.

But why ſhall I ſuppoſe thee to be victorious, even over the few that are gathered together to oppoſe thee, ſeeing thou haſt now carry'd on thy Revolt for many Days, and haſt gather'd much People, and yet haſt not been able to ſhew thy ſelf againſt them: Surely if thou wer't powerful in thy preſent Appearance, as thy Friends would have us to believe, thou wouldſt have exerted thy ſelf now, before the Armies of the King were gathered together againſt thee.

Nor art thou prudent in this thy Delay; for that thou ſeeſt the Servants of our King are employ'd in diſperſing and cruſhing thy Friends in the Infancy of their Deſigns and Plots, and are effectually reducing them to an Incapacity of appearing for thee; whereas hadſt thou been in a Condition to have prevented it, thou wouldeſt certainly have endeavoured to reſcue them from Deſtruction, or to have turned the hands of the King's

Armies from them; wherefore the Weakneſs of thy hands is no leſs apparent the Wickedneſs of thy Deſigns.

What art thou doing, *O Son of Vanity*! and wherefore liſteſt thou up thy Hand againſt thy Maſter the King? Yea wherefore draweſt thou the Sword of Rebellion againſt the King, ſeeing thou canſt not proſper?

I counſel thee likewiſe, *Friend John*, to conſider the Circumſtances wherein thou ſtandeſt, with reſpect to the Juſtice and the Lawfulneſs of what thou art now a doing, and whether when thou art thus acting, thou art not fighting againſt God; for know thou, and be aſſured, that when he thundreeth from Heaven againſt his Enemies, thou ſhalt come into Remembrance before him, & if thou art doing wickedly, thou ſhalt not proſper.

And *Firſt*, I counſel thee to remember that thou haſt lifted up thy Hand to the moſt High, and haſt ſworn by him, that liveth for ever and ever, that thou wouldſt not do this Thing; but that from thy Heart thou wouldſt renounce and forſake the very Perſon in whoſe Name thou haſt now drawn forth thy Sword. What then, art thou, O Man? What calleſt thou thy ſelf? Haſt thou any any Senſe of Truth, or believeſt thou that there is a God of Truth, who avenges himſelf upon the Violence and Injuſtice of wicked Men? It is true, that *Friends* approve not of the manner of Men in that Thing which is called an *Oath*, believing it a prophane and evil Thing, and that we are *to ſwear not at all* as the *Outward Letter* ſaith; howbeit, as I am not now to queſtion with thee concerning that Matter, it is yet juſt that I commune with thee after thy own Way; *viz.* That forasmuch as thou art of the Number of thoſe who acknowledge the Cuſtom of affirming or renouncing by an Oath, and that the ſame is moſt ſolemn Appeal to the All-ſeeing and dreadful God, whoſe Judgments are hereby ſolemnly imprecated, and reaſonably to be expected, in caſe of a Breach of the ſaid Swearing; I ſay, for thee to act contrary to thoſe Oaths, is the moſt open Inſult, which it is poſſible for thee to offer to the Omnipotence and Juſtice of Heavenly Majeſty; the bright Beam of whoſe Spirit ſhines ineffable in thy Soul, giving thee Light to diſcern the Good from the Evil, and thereby taking from thee all Pleas of Ignorance, or other Excuſes whatſoever.

Neither deride thou like wicked Men, the Light of Divine Knowledge in thy Soul; but remember, if there is no Light within thee, verily there can be none without thee, and thou art given up to eternal Darkneſs and Blindneſs; but let thy own Tongue confeſs thy Guilt in this Thing, whereof I now Adverti ſe thee, *to wit*, that having firſt recognized the Lawfulneſs and Solemnity of taking an Oath, this is doubtleſs to thee a

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full Answer, and proves that thou art bound thereby in the most solemnest manner, both before God, and before Man.

And now, *Friend Mar*, I meekly Advertise and Exhort thee to look back into the Oath of Abjuration which thou hast taken, revising the Terms of it; thou wilt there see, that in the most awful manner, thou hast called thy Creator to witness that thou *hadst Willingly, Freely, and Truly* Renounced and Abjured the Person whom thou now callest thy King hast declared, *That thou dost believe in thy Conscience, that he has not any Right or Title whatsoever to the Crown of this Realm*; hath Sworn by thy Creator, *That thou wilt, to the utmost of thy Power, defend* our Lord the King, who now sitteth on the Throne *against all Trayterous Conspiracies whatsoever which shall be made against his Person, Crown, or Dignity*, &c. And which is still more, thou hast there sworn (as thou callest it,) *To Support, Maintain, and Defend the Succession of the Crown against* the very same Person, by Name JAMES; being the very same, whom thou hast now, in a wicked & Rebellious manner, received for thy King, & in defence of whose Pretensions to the Crown thou art now in Rebellion.

Friend Mar, If thou canst read over these Expressions, and wouldest consider, how thou hast lifted up thy Hand to the Lord in this manner, thou must needs be filled with Horror. With what Thoughts canst thou look into thy inner Man? How must Blushes cover thy Face? How must thou start, and be affrighted at thy own Picture? Verily, Man, thou art gone beyond the ordinary Pitch of evil Men; nay, some have said, that even Satan himself, (how great soever the Guilt of his evil Nature is) is out-sinn'd in this. Such a Crime, hath not been named in *Israel*; *What! To Fight for the Man whom thou hast Abjur'd*? Surely; *Lord Mar*, thou art hardned more than ever Man was before.

And dost thou expect Success? Prithee, *Lord Mar*, who dost thou expect it from? From Man, I have told thee, thou canst not expect it, and I cannot perswade my self to believe thou hast the Face to look up towards Heaven for it. Can'st thou ask God to give thee Success in breaking an Oath, to bless Perjury, and stand by thee that hast invoked him solemnly to a Falsity? I Counsel thee *Lord Mar*, to read again the last Words of thy Oath, which are these, *So help me God*: And I would desire to tell me what meaneth that little Word, SO. Believe me, *Friend John*, that Particle soundeth very soft and short, but it hath a keen and dreadful Signification: SO *help me*, that is So, may God help thee, and no otherwise, as thou keepest the Oath that thou hadst taken. Indeed, *Friend John*, this is the Interpretation that all the Doctors and Teachers, among those

who approve of taking an Oath, do put upon the World. And I muſt tell thee, if this be the meaning, then haſt thou already engaged the Lord of Heaven not to help thee; foraſmuch as thou haſt not kept thy Oath.

I would that thou ſhouldeſt maturely weigh within thy ſelf the dreadful Condition, into which thou haſt brought thy ſelf, and thoſe that are with thee; for thou art not only fighting againſt our Lord the King, but thou art fighting againſt the God of the whole Earth, and haſt already lifted up thy Hand in Defiance of the Lord, deſiring him not to bleſs thee, or help thee in the Cauſe in which thou art engaged.

Now *Friend Mar*, albeit thou mayeſt be Reſolute enough, or Deſperate enough, rather to engage in this War, both againſt God and the King, yet I would that all thy Helpers were made acquainted herewith, and that thou wouldſt lay theſe things fairly before their Eyes; *ſaying*, I have Renounced the Help of God; therefore, O Friends, do ye help me, and do ye joyn with me to fight without the Aſſiſtance of the God of Battle, againſt him whom I have ſworn to Defend, and for him whom I have ſworn to Oppoſe; Yea, O Friends, help me to fight againſt the Lord, and againſt the King.

Verily, *Lord Mar*,, If thou ſhould tell this part of thy Doings in the Ears of thy People, they would fly from thee, as from one who was forſaken of God, whoſe Deſtruction ſlumbereth not; and albeit the People that are with thee, have but little Senſe of the Truth, or of the Fear of the Lord upon their Hearts, yet are there very few ſo hardned, as to be willing to fight againſt God, and joyn with one who hath caſt off Truth, Conſcience, Honour, and the God of Heaven. Flatter not thy ſelf, *Lord Mar*, with Succeſs, while thou art at War with the Almighty, and haſt renounced the Help of him who is alone the ſtrong helper, whom none can reſiſt.

But not to Preach to thee who art harden'd againſt the Spirit of Perſwaſion, I ſhall uſe the Liberty, *Friend Mar*, to relate to thee a ſhort Hiſtory of a Caſe ſomewhat like thine, tho' not ſo bad in its Circumſtances; and for the Truth of the Story, I ſhall refer thee to the juſt Documents of Antiquity for the Proof, and as for the Application, I ſhall leave it to thy ſelf.

About the Year 1472, there was a ſolemn Treaty of Peace made after long & bloody Wars between *Uladiſlaus* the King ruling in *Hungary*, and *Amurath* the Ruler of the *Turks*, or Worſhippers of the Idol *Mahomet*; which Peace was at its Concluſion ſolemnly Ratify'd by the ſaid King, the writing being drawn up with the Hand and Seal of the King affixed thereunto, and the ſaid King took a ſolemn Oath to obſerve the ſame,

It happened that at the Perſwaſion of the Pope, & divers of he Princes of the Earth ruling at that Time, that *Uladiſlaus* the King was prevailed with to make War again upon the ſaid *Amu-th*, without any juſt Cauſe given, & in Contempt of his ſaid ſo-mn Oath, wherein he had called upon the Lord (as thou haſt w done) to help him SO, as he kept that Oath, and Swore y his Name, that he would keep the ſame.

In the Proceſs of this War, a great & bloody Battle was fought y great Numbers of mighty Men, gathered together on both ſides n the Plains of *Verna*. It happened that by the Valour of the ervants of the ſaid King, the King of the *Turks* was ſorely di-aeſſed, and the Battle preſſed hard upon him, inſomuch as that e was nigh to being Vanquiſhed; when ſeeing the Figure of Jeſus hriſt upon the Croſs, which ſome of the Servants of King *Ula-iſlaus* had profanely diſplay'd in their Banner, he drew out of is Boſom the Writing of the Peace aforeſaid, with the Hand & eal of *Uladiſlaus* the King affixed thereto, and the Oath of he King written thereon, and ſtretching forth his Hand with he ſaid Writing towards the ſaid profane Image, and caſting is Eyes up to Heaven, he pray'd ſaying, *Behold, O thou* CRU-IFIED GOD, *the Faith of theſe Chriſtians if they are thy Ser-ants, and thou art a God, do thou avenge their abominable Perjury.* Whereupon immediately, it is ſaid, the Hearts of the Servants f King *Uladiſlaus* began to faint, & their Hands became feeble, ſomuch that the *Turks*, who was ready to fly, became Con-uerors. *Uladiſlaus* the perjur'd King was ſlain with the Sword; there fell that Day on his ſide, 30000 mighty Men of Valour; r the Army was utterly overthrown, and very few eſcaped.

I Counſel thee, *Lord Mar*, to apply this Hiſtory to thy ſelf; r be it known to thee, that if the Servants of our Lord the ing ſhould lift up their Hands & Eyes to Heaven in the Day Battle, and preſenting thy Oath of Abjuration, ſhould call pon God to avenge himſelf on thy Perjury, and not to help ee who haſt ſo notoriouſly renounced his Aſſiſtance. I doubt r but thy Heart ſhall ſink within thee, and thou ſhalt faint the Battle; for who is the Man, and who art thou, *O Vain reature*, that thy Heart ſhould endure, when thou ſhalt ſee the and-writing againſt thee, & that God whom thou haſt call'd upon, *t to help thee*, ſetting the King's Battle in Array againſt thee. And know, *O Man*, that if it be not thus, but if the Lord es help thee; who has thus abjur'd his Help, he muſt do a ange thing in the Earth, and act out of the ordinary Courſe his heavenly Government in thy behalf; which I ſuppoſe ou wilt ſee ſmall reaſon to expect.

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Where then doſt thou look for Aſſiſtance, and to whom wilt thou turn thy ſelf for Help ? Man has forſaken thee, and God thou haſt forſaken; wilt thou thou fly to the Witchcraft of Satan, and ſtretch forth thy Hands to the evil Men of the Earth; Shall Theieves and Robbers be thy Refuge, and wilt thou turn Deſtroyer of thy Country ? What will it avail thee to do thus? *Had* Zimri *Peace that ſlew his Maſter* ? Will not theſe things end in the Deſtruction of thy ſelf, and of thy Family; and wilt thou not become the Execration and Hiſſing of all that are the Servants of the Lord ?

But why ſpeak I to thee of the Judgments of God ? Or why move I thee to look to the Hand of Heaven ? Thou who haſt drawn the Sword of Blood, and raiſed War in the Bowels of the Land; Art not thou hardned above Advice, & paſt the Reproof of Reaſon and Soberneſs ? I ſhall therefore leave expoſtulating with thee in that Manner, and tell thee in Plainneſs and Sincerity, what the Pride of thy Heart and the ambitious Deſires of thy Heart aim at, and how far thou deceiveſt the People.

Thou thinkeſt to bring in the Idol of thy Thoughts, whom thou worſhippeſt, & whom thou haſt placed among the Kings; *ſaying*, That he *ſhall Reign over us*; and thou had ſmitten with the Sword divers who have oppoſed thee. Howbeit, this King, as thou calleſt him, is a Stranger, and the People know him not, neither will they obey him.

Likewiſe, *Lord Mar*, I Advertiſe thee, that thy Folly and Arrogance appeareth moſt evident, in that thou flattereſt thy ſelf with Expectations of Succeſs, upon thy breaking forth of thy lurking Holes and Mountains, into the Lands of the *South*, than which nothing is more prepoſterous in thy Folly; foraſmuch as the Minds of the People in thoſe Parts are daily eſtranged from thee, and the Power of our Lord the King groweth exceeding great: So that were it come to paſs, according as thy Heart deſireth, that thou ſhouldeſt be deſcended to the Valleys, & to the Plains thou wouldeſt be forthwith overthrown and diſcomfited, and all that are with thee will be put to the Edge of the Sword. Wherefore, O Man, purſue not thy own Deſtruction, which hangeth already over thy Head; for aſſuredly, if thou entereſt into Battle with the Servants of thy King, thou wilt be deſtroyed, and the Memory of thee and thy pretended King will be wiped out from off the Face of the Earth.

Finally, *Lord Mar*, I ſignify unto thee, that having ſaid theſe Things to thee in Time, that thou mayeſt repent and return to thy Obedience to the King; if thou continue obſtinate, I ſhall ſpeak to thee again more particularly, as it ſhall be revealed to me of what ſhall befal thee, and the People that are with thee.

FAREWELL.

FINIS.